Orders of the Gospel Est.
by F. Joseph & M. Lucy.
Revised 1845. Copied
at Pleasant Hill, 1847.

PAPERS
OF
SHAKERS
32
Ky.
Pleasant
Hill.

First Order.

Millenial Laws

or

Gospel Statutes and Ordinances,

adapted to the Day

of

Christ's Second Appearing.

Given and established in the Church

For the protection thereof,

by

Father Joseph Meacham

and

Mother Lucy Wright,

the presiding Ministry,

& by

their Successors, the Ministry and Elders.

Recorded at New Lebanon

August 7th, 1821.

Revised & reestablished by the Ministry & Elders,

October, 1845.

Received at Pleasant Hill

August, 1847.

Preface.

Believers in Christ's Second Appearing; who are united in one body, possess one united and consecrated interest; and therefore, must, in all things, & under all circumstances, be influenced, led & governed, by one spirit, which is the spirit of God; and be subject to one general law, which is the law of Christ, in this day of his second appearing.

But, as this general law comprehends all that is necessary for the moral and religious government of Believers, so it is divided into a variety of statutes and ordinances, which will apply to all general cases, and teach us our duty in the various situations and relations to which we may be called.

The first and great command enjoined upon all Believers, is that we love the Lord our God with all our heart, might, mind and strength; and the second is like unto it, that we love our brethren and sisters as ourselves.

Under the influence of the first, we shall always be

obedient to our Parents and Elders in the gospel; and under the influence of the second, we shall do to others, as we wish them to do to us in like circumstances.

On these two important points, depend all the statutes and ordinances contained in the following pages; and many other orders and rules, relative to different lots of care, and different branches of business, carried on by brethren and sisters separately, not written in this book, which were given by the same authority, and are still considered binding on Believers.

For a few years past, there have been many times shown unto the children of Zion, through the medium of divine revelation, the various orders and regulations that were established by the revelation of God for his holy temple, even the Church of God on earth.

And it is manifestly the word and will of the Heavenly Father, in union with Mother Ann, Father William, Father James, Father Joseph and Mother Lucy, (our first gospel Parentage,) that these Holy Orders, and Counsels, and regulations should be written for their more safe keeping, and the accommodation of those who do, or may hereafter,

stand as Elders in the Church.

And furthermore, that these Holy Laws and Statutes of Zion, should henceforth be kept sacred, throughout all generations, in the hands of those chosen as Elders in the Church.

For the sake of perspicuity, this book of orders is divided into four parts; the first, containing the rules necessary to the general organization of Society, the office and calling of those in lots of care therein, and the duties of members thereunto.

The second, contains orders more particularly for justification and protection.

The third, contains orders concerning temporal economy, neatness, &c. And the fourth, contains counsels and rules for guidance and protection in many respects. Each part is divided into sections, which contain rules relative to one order of things, &c.

It may not be improper here to remark, that the orders and laws of Zion, relative to her separation from the spirit of the world, within and without, and relative to confession and repentance of sin, and reconciliation

between dissenting parties, also to selfdenial, purity, & proper intercourse between the sexes, and the order of the anointing of God, and the transmission of the same to successors &c., are unchangable. But those rules and regulations relative to health, economy, and such as are the necessary attendants of local circumstances in the social connexions of society, are subject to such modifications, amendments, or repeals, as circumstances require for the union and protection of the various Societies and families throughout Zion.

And it is consequently the privilege and duty of the Lead, in each Society, and Family, to add to, or diminish the number of such, in this book, as their situations and circumstances require, for the safety, union & protection of the people under their charge.

Index.

Part First.

Sec. Page

I. The general organization of Society, the order and calling of those in lots of care, and the duties of members thereunto. 1

II. The office and calling of the Ministry. 4

III. The office & calling of Elders, & the duties of members thereunto. 7

IV. The office & calling of Trustees, & the duties of members thereunto. 10

V. The order, office & calling of Family Deacons, and the duties of members thereto. 16

VI. The office and calling of Physicians, & the Duties of members thereunto. 20

Part Second.

I. Orders concerning the confession of sin, opening the mind, &c. &c. 23

Index.

Section		Page
II.	Orders concerning the worship of God attending to meetings, &c. &c.	26
III.	Order of the Sabbath.	29
IV.	Order of Christmas and thanksgiving.	32
V.	Orders concerning intercourse between the sexes.	33
VI.	Orders concerning the language of Believers.	39
VII.	Orders concerning rising in the morning & retiring to rest at night.	41
VIII.	Orders concerning attending to meals &c.	42
IX.	Orders concerning caretakers of dwelling rooms.	45
X.	Orders concerning furniture in rooms.	46
XI.	Orders concerning books, pamphlets, & writings in general.	49
XII.	Concerning marking tools and conveniences.	52
XIII.	Concerning intercourse between families.	53
XIV.	Concerning hunting and wandering.	54
XV.	Concerning going abroad, & intercourse with the world.	55
XVI.	Concerning literary education, & the schooling & training of children.	59
XVII.	Orders concerning the dead.	61
XVIII.	Miscellaneous orders.	62

Index.

Part Third.

Section		Page
I.	Concerning neatness, prudence & good economy.	65
II.	Orders to prevent loss by fire.	68
III.	Orders concerning clothing, &c. &c.	70
IV.	Concerning superfluities not owned	71
V.	Concerning locks and keys.	73
VI.	Concerning door yards, farm &c. &c.	74
VII.	Orders concerning beasts.	76
VIII.	Orders concerning the natural creation.	78
IX.	Concerning building, painting, varnishing, & the manufacture of articles for sale.	78

Part Fourth.

	Miscellaneous rules and counsels.	81
	Conclusion.	87
	Sequel.	88
	Mother Lucy's Sayings.	89

Part II.

The general Organization of Society.
the
Order & Calling of those in lots of care,
with the
Duties of Members thereunto.

Section I.

The general Organization of Society.

In Societies of Believers which are sufficiently large to admit of it, the order of God requires a regular organization of families, in order to accommodate and provide for the different circumstances of individuals in temporal things, and also for the advancement of spiritual travel, in the work of regeneration, and the universal good of all the members composing such Society.

2. The Orders, Rules and Regulations in each family, concerning things spiritual and temporal, should be such as are adapted to the protection, benefit and increase, of the members gathered therein.

3. The families should be of different classes, or grades, with regard to order, government and arrangement, in things spiritual and temporal, adapted to the different situations and circumstances of members in Society, and should be denominated First or Centre Family, generally called, the Church of the Society, 2nd Family, 3rd Family, &c., or the name of each may be such as is adapted to local circumstances; but their respective places, in point of order, should be gradual and progressive.

4. The different Orders and Families should in no wise have uncontrolled access to each other, by their communications, either verbal or written; but all written communications, and visits with each other, should be by the liberty of the Elders therein; and without such liberty, members should never go from one to the other of such families.

5. Each Family that is gathered into order, should have a lot of Elders and Elderesses, and a lot of Deacons & Deaconesses; Also, if necessary, a lot of Deacons generally denominated

Trustees; each lot of which should contain four, or more persons; two of each sex. The Chh., or Centre Family, should have a lot of Deacons to see to the domestic concerns of the Family, and a lot of Trustees to do business with those without, or with the world.

(6. The Church, or Centre Family, should be composed of such members as are free from any involvements with those without, & such as are prepared, by a previous privilege in Families that are back, (where those who come in over the age of thirteen, should be first proved,) to advance into a forward order, and a closer spiritual work of purification; and it would be well if all could come in at the Gathering Order, and be measurably proved before they advance further.)

7. None should be gathered into the Centre Family, or Chh., who cleave unto their natural kindred of Fathers and Mothers, Brethren and Sisters, husbands or wives, houses or lands. No one should be gathered into this Order, but such as may, by obedience, stand spotless before the Lord.

8. There should be a presiding Ministry in each Society, who should have the general superintendence of all things of importance therein, both spiritual and temporal; and to whom the Elders

and Trustees, (and through them the body of the people therein,) are accountable for all their transactions. But two or more Societies may come under one Bishopric, as circumstances render it most proper.

9. Circumstances and numbers, sometimes render it difficult to establish four persons in lots of Elders and Deacons, of course, no obligations to fill the number apply in such cases; but four is considered the true order, and it should never be neglected, unless driven thereto by necessity.

Section III.

Office & Calling of the Ministry.

The Holy Anointed at Holy Mount, (or New Lebanon,) are called and chosen to stand as the first, or leading Ministry, in the Zion of God upon earth; unto whom all other orders of the Ministry, in all other Societies of Believers, are accountable for all their transactions of an official nature.

2. It is the right and duty of the Ministry, if found necessary, to alter, or repeal, certain orders, rules and regulations that may have been established, or that may be established, in the vineyard of Christ and Mother Ann upon earth. It is also their right to establish new orders and regulations, as far as they find it necessary.

3. It is the right and duty of the Ministry, in each Society of Believers, to establish such rules and orders, for the Society over which they preside, as circumstances render necessary, for the protection and benefit of the members thereof.

4. It is the right and duty of the Ministry, to hold the keys of the heavenly kingdom of God on earth, and let nothing pass the doors of the house of God, or enter the gates of the heavenly vineyard below, that will, in anywise, undermine the holy foundation on which it is built.

5. It is the privilege and duty of the Ministry at Holy Mount, (or the Centre Society,) to keep open the door of communication with other Societies, in as much as it is their duty to link the golden chain of love and union, strength & blessing, throughout the heavenly vineyard of God on earth, by such means, as they in their wisdom, see fit; therefore, all visiting

from place to place, must be by their direction.

6. It is the privilege of the Ministry, to give to, or receive from other Believers, such gifts or presents, either spiritual or temporal, as they think will be a strength and benefit to them.

7. The Ministry may in no wise blend in common with the rest of the people; they may not work under the same roof, live in the same house, nor eat at the same table. But their dwelling place shall be in the meeting house, even in the most holy sanctuary.

8. It is the right and duty of the Ministry at the Centre Society, to go to other Societies of Believers in the land, as often as circumstances shall render it necessary, and they in their wisdom, may deem it proper; for in their hands are placed the keys to the holy and heavenly kingdom of God on earth.

9. It is also the right of the Ministry in each Bishopric, in union with the Ministry at the Centre Society, to make such visits there, as they find necessary from time to time, in order to keep unbroken, the heavenly bond of union, by which the Church of God is united in one.

Section III.

The Office and calling of Elders, & the Duties of Members thereunto.

Those who are called as Elders, in union with the Ministry, are the head of the body that constitutes the Church of God. They stand in their order next to the Ministry.

2. It is the duty of the Elders, to look to the Ministry for strength, counsel & wisdom, wherewith to guide and direct the body of the Church of God. Therefore, it becomes necessary for them, from time to time, to make known to the Ministry, the standing, state and situation of the family over which they preside, in all things, both spiritual and temporal, which, according to the order established, must come to the knowledge of the Elders.

3. It is the duty of the Elders, strictly to oversee the family placed under their care, and to gather the family to them by the rod of correction and arm of love; to teach them their duty, and lead them in the path wherein they should go; to direct,

in union with the Ministry, all moves and changes in the family, and to take counsel together, in union with the Ministry, to do that which will tend to the general good of each and every individual: To see that good order is kept and supported in all things, and that disorder is checked. To give and establish, from time to time, in union with the Ministry, such needful orders, rules and regulations, as circumstances, in their several families, render necessary, for the safety and protection thereof.

4. It is the right of the Elders, to know, at all times, the state and standing of each and every individual, and to know every thing owned and possessed by every one under their charge.

5. The Elders must never be so engaged in hand labor, as to neglect their duty, which is, to stand as witnesses between the throne of God and the souls of the people. And their duty, as it respects the confession of sin, is it not written in the Holy Laws, sent forth by the will and hand of Almighty God.

6. It is the duty of every one to acknowledge and look

to their Elders, as their Lead and protection in all things.

7. It is the solemn and sacred requirement of God, that every member should keep the door open to his or her Elders, by a free and honest confession of every ignorant & willful transgression of the holy and sacred orders of the Chh., or family in which they reside; and all are required to lay open to them the true state and situation of their minds.

8. As it is the duty of the Ministry to judge of the doings of the Elders, no common member may judge them, unless they teach that which they know is sinful, or contrary to the gospel, but should consider them as mediators, standing between their souls and the throne of God. And every one should, at all times, consider it the duty of the Elders, to check, reprove, or admonish them, if they in anywise be out of the way; and of this, it is not the privilege of members alone to decide.

9. Members may not plead and reason with the Elders the necessity of their own way and will, as pleading justification when admonished for a fault, as striving against order and government, or for the purpose of obtaining indulgences; but all are required to yield reconciliation, and a willing obedience

to their word, and reverence and respect them. But all are privileged to suggest such things as they deem an improvement, and offer the same for consideration, showing the propriety thereof, according to their understanding.

10. Persons occupying in any place of care in the family, either spiritual or temporal, are responsible to the Elders, for all their official transactions; and such transactions should be done by their general approbation.

Section IV.

The Order of God concerning Trustees, & the Duties of Members thereunto.

Those called as Trustees, shall stand as stewards in the house of God, and their dwelling place should be at the outer court. All business transactions that are to be done for the Church, or Family over which they preside, either with the world or with Believers without, must be done by the

Trustees, or by their order.

2. All trade and traffic, buying and selling, changing and swapping, either with the world, or with Believers in other Families or Societies, must be done by the Trustees, or by their immediate knowledge and consent.

3. No new fashions, in manufacture, clothing or wares, of any kind, may be introduced into the Church of God, without the sanction of the Ministry, through the medium of the Elders in each family thereof.

4. All moneys and book accounts, Deeds, Bonds, Notes &c., which belong to the Church or Family, must be kept at the Office. Exceptions with regard to spending money are sometimes necessary, which must always be directed by the Elders, in union with the Ministry.

5. Believers must not run in debt to the world.

6. Trustees should keep all their accounts booked down regular and exact, and, as far as possible, avoid controversies with the wicked.

7. The purchase of needful articles, that appear substantial and good, and are suitable for Believers to use, should not

be neglected, to purchase those which are needlessly adorned, because they are a little cheaper.

8. Neither Trustees, or any one in their employ, should be gone from home among the world, on trading business, more than four weeks, at one and the same time.

9. Three brethren, who should be appointed by the Lead, two of which, if consistent, should be Trustees, are sufficient to go to the great and wicked cities to trade for any one Family.

10. Believers should have no connexions, in trade or barter, with those who have turned their backs to the way of God. Neither should they sojourn with them at night, or keep company with them in the day, if possibly consistent to avoid it. But if it be really necessary to hold conversation with them, do it in such a manner, that ye can give a correct account of it to your Elders, when ye return home; which should always be done.

11. When ye resort to taverns and public places, ye shall not in anywise blend and gather with the wicked, by uniting in unnecessary conversation, jesting and joking, talking upon politics with them, or disputing or inquiring into things which serve to draw

your sense from the pure way of God.

12. All who go out among the world, should observe, as far as possible, their order of kneeling at home, and should always kneel in prayer twice, each day, if they have to do it by the road side, or in the wagon while driving along.

13. Trustees desiring the help of members not in the Trustees Order, to do business for them, or to perform any of their official duties, at home or abroad, must apply to the Elders for the same.

14. Members employed to do business for the Trustees, at home or abroad, must render a full and explicit account to them, of all their transactions and expenditures, when such duties are performed, specifying particularly, every article for which such expenses were made.

15. Those who reside at the Office, should not in anywise all leave home at once, and be absent more than eight or ten hours, if consistent to avoid it.

16. When two or more are out together, they should, as far as possibly consistent, both eat at one tavern, and sleep in one room: and when ye walk in the street, ye should keep so close

together, that there would not be room for even as much as a dog, to run between you and your companion.

17. Those who go out on business for the Trustees, have no more right to buy, sell, barter or trade, in any way, than any other members in the family, save by the authority of the Trustees.

18. It is contrary to good Church order, for any persons, except the Ministry and Elders, to have correspondence with the Trustees, relative to their official lot and calling, such as their bargains and contracts in general, except in cases wherein they are by them employed to do business, in union with the Elders, and in such a manner as the nature of the case may require. But it is considered reasonable and consistent, for members to know the market prices of articles bought or sold, as groceries, dry goods, provisions, hard ware, and other wares, if they desire to. But it should be understood, that the Deacons are not under obligation to tell common members just what they paid for articles bought, or what they received for articles sold, but they should be free to tell the common market prices.

19. If the branch of business carried on by individuals,

requires immediate intercourse with the Office Deacons and Deaconesses, they are at liberty to have such intercourse, in union with the Family Deacons and Deaconesses, as may be required.

20. It is the duty of every member, to render due respect to the Office Deacons and Deaconesses, according to the place in which they stand; but members should not apply to them for any thing, aside from the union of the Family Deacons and Deaconesses, each sex in their own order.

21. The order of God forbids, that Believers in Christs Second Appearing, should lend money upon usury, (or interest,) to their Brethren of the household of faith. Neither may Believers accept interest, (or usury,) from their brethren, should it be offered.

22. As the Deacons or Trustees are called to be examples of Godliness, gospel plainness, prudence and good economy, in temporal things, they may not purchase for themselves, or receive as a gift or present, to be kept by them, or at their place of residence, any article or articles that are superfluous, unnecessary, or such as are disowned in the Chh. or Family over which they preside as Trustees.

23. The Trustees are required to keep all their transactions plain and open to their visible Lead, and when they sustain losses, whether in money, or other things, to lay it open before the Lead, in its true light. They are also required, before making any heavy purchases, to ask counsel, & obtain union of the leading influence of the Church or Family over which they preside.

24. The Trustees are required to attend to meetings with the family, as far as their duties will possibly admit, as they need the union and strength of the body of the family. They should also attend to meals with the family as far as possible, that they may know how to feel for their temporal needs and circumstances, in the line of provisions.

Section V.

The Order, Office, & Calling of Family Deacons and Deaconesses, and the Duties of Members thereunto.

The established order of Family Deacons and

Deaconesses, is to be as the door through which all things must pass to and from the heart of the Church, or Family in which they live. For, as the Office and the Trustees, are as the outer court of the temple, even so the Family Deacons, stand as the door which openeth into the inner court.

2. It is the duty of the Family Deacons & Deaconesses, to oversee the Family, in all their temporal concerns, and to make application to the Trustees, for any article or articles that may be necessary for the good of the Family, or any individuals therein.

3. The order of God requires, that all of the official transactions of the Family Deacons and Deaconesses, should be performed in union with the Elders and Elderesses, each sex in their own order, to whom they are ever to look for union & strength, and unto whom they are accountable for all their transactions.

4. Those called to the office of Family Deacons or Deaconesses, have no liberty to transact business in trade with the world, or with other Families of Believers, except by order of the Trustees.

5. When brethren and sisters want any thing bought, or brought in from among the world or from other families of Believers, they must apply to the Deacons & Deaconesses, of the family, for the same. (each sex in their own order.)

6. If brethren and sisters desire any article, or articles, which are under the care of the Family Deacons & Deaconesses, each sex should apply to those in their own order for the same.

7. A supply of such small tools and articles as sisters need, which brethren make, should be made by the order of the Deacons, and delivered to the Family Deaconesses, to whom the sisters should apply for the same, when desired.

8. If sisters desire tools, conveniences, or articles of manufacture, which come in the brethren's line of business, & which it would require much time to make, they must apply to the Family Deaconesses; but if it be small chores, they may apply to Deacons or Deaconesses, for the same.

10. When brethren need help of the sisters, in their line of business, that will require much time, they must make

application to the Deacons; but if it be small chores, they may apply either to Deacons or Deaconesses, as the case may require.

11. Melons, choice or uncommon fruits, should be equally divided to the family, as far as consistent, and no member should raise or gather them, neither should they gather nuts, to give to particular individuals to court favor or affection.

12. No work that is done in the family for sale, should go out of the family, save by the knowledge and direction of the Family Deacons or Deaconesses, except in some uncommon emergency; and then a correct account should be rendered, as soon as may be: And the Family Deacons and Deaconesses should keep a correct account, of all that is done in the family for sale.

13. The Family Deacons and Deaconesses, are required, by the orders of the gospel, to give to the Elders, from time to time, a correct account of all matters of importance, that have come within their knowledge, concerning the temporal business of the family, and of things that have been called for, and of all that they have given out.

14. It is the duty of the Family Deacons & Deaconesses, to see that suitable furniture for the rooms, and suitable food for the family, are provided, (as far as lies in their power,) and to see that the food is cooked with good economy.

15. Brethren and sisters have no liberty to make for themselves, or for others, accommodations or conveniences, without the union & counsel of the Deacons and Deaconesses, (each sex in their own order.)

16. It is the duty of members, to render due respect to the Family Deacons and Deaconesses.

Section VI.

The Order and Calling of Physicians, and the Duties of Members thereunto.

As the natural body is inclined to sickness & disease, It is proper that there should be a lot of Physicians, appointed

to attend to necessary duties in administering medical aid to those in need.

2. The Physicians, any one, or all of them, should never leave home to go to other families, without the knowledge and consent of their Elders, and the knowledge of one, or more, who stand in the lot with them; and they should also inform the Elders what the disease or case may be, that they are called from home to attend, as far as they know.

3. When a brother is so unwell as to be necessitated to resort to the place for the sick, the Physicians should make the case known to the Elder Brethren, also to the sisters who stand in the lot with them; and the Elderesses, in counsel with the Family Deaconesses, should provide a suitable person to attend the sick.

4. Brethren may not apply medical aid to sisters who are sick, without the knowledge and union of the sisters who stand in the lot with them; neither should they administer any medicine to the sisters, without telling the sisters in care with them what it is made of: and sisters should do the same in these respects to the brethren.

5. The Physicians should give to the Elders, from time to time, a full account of their proceedings with the family, with regard to the administration of medicine.

6. If any of the brethren or sisters need assistance in the medical line, they should apply to the Physicians of their own family, and of their own sex, if there be such, and if not, to such as are appointed, and give themselves up to their directions, as it respects their medical treatment. But all have liberty to request such medicines as they desire, but should abide the judgment of the Physicians, whether it be suitable for them to have it or not.

7. The order of God forbids that Believers should employ doctors of the world, except in some extreme cases, or the case of a sick child, whose parents are among the world, and desire such aid: And in such cases the Lead should decide whether it be proper or not.

Part II.

More particular Orders for Justification & Protection.

Section I.

Orders concerning the Confession of sin and opening the Mind.

No Believer can be justified in keeping any sin covered, under any pretence whatever; but all are required to make confession thereof, to those who are appointed, in the order of God to hear them.

2. If any member should know of any sin, or actual transgression of the Law of Christ, in any one of the family, or Society, and have reason to believe the same is not known, or has not been confessed, in order, the member to whom the matter is known, is bound to reveal it to the Elders, so that sin may be put away; otherwise they participate in the guilt &

condemnation thereof.

3. All who ignorantly, carelessly, or willfully, break the sacred orders of the gospel, are required to confess the same in the line of order, and this should be done before such one, or ones, as transgress in this respect, should assemble to worship God.

4. If any member, or members, not appointed to hear openings, should attentively hear disorderly persons, disclose their trials, or their disaffected and unreconciled feelings concerning others, whether in relation to Ministry, Elders, Deacons, brethren or sisters, it is solemnly enjoined on such member or members, to make confession of the matter to their Elders, as a transgression of the order of God, in hearing such openings.

5. All trials must be opened according to the order of God; and Believers are strictly forbidden to open their trials to those not appointed to hear them.

6. None should open their minds only to those set in order for that purpose.

7. Believers are forbidden to open the gifts, orders or

regulations of, or pertaining to their own family or order, to persons in other Orders, or to unbelievers.

8. If brethren have aught to open concerning any sister or sisters, they must open it to their Elder Brethren; and if sisters have aught to open concerning any brother or brethren, they must open it to their Elder Sisters.

9. No member or members of the family, who may be admonished or reproved by the Elders, for any fault whatever, are allowed to make any enquiry, or take pains to find by whom the matter was opened to the Elders.

10. No member, or members should ever go to the Ministry to open their minds, without the knowledge and approbation of their Elders, unless the Ministry call upon them for that purpose, in which case it is their duty to be free.

11. If any member or members should discover any violation of the law of Christ, or any thing contrary to the known doctrines of the gospel, in any person or persons entrusted in any lot of care, either spiritual or temporal, however high & important their lot and calling may be, the person making the discovery, is bound to make it known to the Ministry, or

to some one in whom he or she can place the greatest confidence for salvation.

12. If any person should be overcome with anger, so as to lay a brother or sister in the lie, or speak or act contrary to the gospel of Christ, or by any means try to irritate or wound the feelings of a brother or sister, the person so offending, is thereby debarred from any place in our ranks in meeting, and must stand behind all in the worship of God, until restored by confession.

Section III.

Orders concerning the Spiritual Worship of God, attending to Meetings &c, &c.

Believers are required, by the orders of God, to retire to their rooms in silence, for the space of half an hour, & labor for a sense of the gospel, before attending meeting.

2. All should sit erect, in straight ranks, in retiring

time; or if infirmity render it necessary, they may stand, or walk the floor, in the fear of God. All should attend to the reading of the hymn or anthem that is to be sung in meeting, which should always be read in retiring time; and none should have any conversation upon any thing whatever, except it be something very needful, neither should they sleep, or idly lounge away the time, or leave the room, except it be very necessary.

3. No member is allowed, by the orders of God, to present themselves to worship him, when under the condemnation of sin, unconfessed: But all are required to present themselves to worship with clean hands, a pure heart, and justified conscience.

4. All should go into meeting in the fear of God, walking upon their toes, and two abreast, if the passway be sufficiently wide to admit of it, keeping step together; and none should have any talking, laughing, or hanging on the railing, while going to or coming from meeting.

5. When brethren and sisters place themselves in a body in meeting, for the worship of God, the ranks should be straight, not only to the right and left, but also forward and back: forward

ranks should always be as long as any of the rest; and by no means should there be vacancies in the ranks, it has a tendency to excite disunion.

6. Brethren and sisters may not allow themselves to be gaping or yawning in meeting.

7. No one may be absent from meeting, without liberty from the Elders, or some other person authorized by them to give permission; and none should go out of meeting, if consistent to avoid it.

8. When any person is under the operation of the power of God, or on their knees in devoted prayer, whether in meeting or elsewhere, all who are present should attend carefully, and not be otherwise engaged.

9. Brethren and sisters may not go to each others shops to learn songs, it has a tendency to naturalize them.

10. When Believers go forth in holy order, they must take three steps forward of an equal length, setting the feet straight forward at the turn if possible; & brethren should set off with the left foot, & sisters with the right: brethren turn to the right, & sisters to the left. But in the march all should set off with the right foot.

Section IIII.

Order of the Sabbath.

The gospel strictly forbids that there should be any hand labor performed on the Sabbath, which can consistently be avoided; but all must keep it holy and sacred unto the Lord.

2. There must be no baking of bread, pies or cakes, no frying of cakes, and no cooking of meat or fish in any way, and no preparing the same in any way to cook or eat, except by liberty of the Elders. No paring, cutting or stewing of any kind of fruits for kitchen use. Neither may pumpkins or potatoes be prepared on the Sabbath, and no beans, nice H, may be picked over on any occasion whatever.

3. Fruit and vegetables must not be gathered on the Sabbath, unless in case of great necessity.

4. All cutting of the hair, paring of the nails, blacking or greasing of the shoes and boots, and such like things, are forbidden to be done on the Sabbath, and shaving the beard should never be done on that day, except in case of great necessity, when it is quite

inconsistent to avoid it.

5. No one may walk in the feelds, gardens or orchards on the Sabbath day, unless duty requires; nor is it allowable to go to shops, unless it be of a very short necessary errand, without liberty from the Elders; but all must keep in the dwelling house, and in their own rooms as much as they consistently can.

6. There should be no riding out, or visiting done on the Sabbath, unless duty requires. When visitors are with us from a distance, they may be visited on the Sabbath.

7. Shop windows fronting the street, should not be left open on the Sabbath, except by special liberty, and on some needful occasion.

8. Brethren and Sisters are not allowed to carry their dirty clothes to the wash house, after sun rise or before sun set, on the Sabbath, & the sisters may not go to sort or pick them over before that time.

9. No bathing, or showering the body in water, should be done on the Sabbath, unless it be very early in the morning, except in case of sickness and by order of the Physicians.

10. All Believers are required to abstain from the use

of cider, and other spirituous or fermented liquors on Saturday and Sabbath. And it would be much better not to use such liquors at all.)

11. None should converse, unnecessarily, upon what is going on among the world, upon the Sabbath, nor tell stories that ye may have heard, or collected from the wicked and unclean.

12. No loud or boisterous talking or laughing, should be done on the Sabbath, but ye should keep the fear of God in all your goings forth, remembering it is a holy day to the Lord.

13. It is the order of the Church, (or Centre Family,) to have a general singing meeting, the first Sabbath evening in each month, and for all the middleaged & young to attend; and as many others as feel to.

14. No books, pamphlets, News papers, advertisements, Almanacs or publications of any kind, save the Bible, and such publications upon religious subjects, as have been, or may be published by the United Society called Shakers, may be read on the Sabbath, without the union of the spiritual Lead,

with which union, such other publications as are suitable, may be read: but it is not compatible with gospel order, to study the arts or sciences of human invention on the Sabbath, neither should it be spent in worldly or vain amusements.

Section IV.

The Order of Christmas & Thanksgiving Days.

As the signal by which all true followers of Christ are known, is unfeigned and unalloyed love to each other, the order of God requires that Believers should make perfect reconciliation, one with another, on this day; and leave all grudges, hard feelings and disaffection one towards another, eternally behind on this day; and to forgive, as we would be forgiven; and nothing which is this day settled, or which has been settled previous to this, may hereafter be brought forward against another.

2. It is order to attend one general meeting, and one union meeting on this day.

3. It is order to remember the poor of this world on this day, and to carry to the place of deposit, at the Trustees Office, such garments and goods as are designed for them.

4. This day must be kept sacredly, and no work, except such necessary chores as are allowable on the Sabbath, may be done on this day, or until sun set.

5. Days appointed by the Government for thanksgiving, are also required to be kept and regarded. 6. Believers should attend one meeting, and devote the remainder of the day in cleaning and putting things and apartments in order.

Section V.

Orders concerning Intercourse between the Sexes.

The gospel of Christs Second Appearing, strictly forbids

all private union between the two sexes, in any case, place, or under any circumstances, in doors, or out.

2. One brother and one sister may not be together alone, at any time, longer than to do a short and necessary duty or errand; and must not have private talk together at all, which they desire to have unknown to the Elders. Neither should brethren and sisters touch each other unnecessarily.

3. Brethren and sisters must not work together, except on special occasions, and then, by liberty from the Elders.

4. Brethren and sisters may not make presents to each other in a private manner.

5. Brethren and sisters may not write for each other, nor to each other, without liberty from the Elders.

6. If brethren and sisters need instruction in reading, writing, or music, or any other branches of literature or science, they must receive it from those of their own sex, or by such persons as the Elders may appoint.

7. Brethren & sisters may not pass each other on the stairs.

8. Brethren and sisters may not shake hands together.

9. It is contrary to order, for Believers to offer to shake hands with people of the world; and if brethren shake hands with women of the world, or if sisters shake hands with men of the world, they must open it to their Elders before attending meeting.

8. Brethren and sisters may not go to each others apartments, without a just and lawful occasion; but when they do go, they should rap at the door, and go in by liberty.

11. When brethren go to brethrens rooms, or sisters to sisters' rooms, they should ask if they may come in; but this is not the order and duty of Ministry or Elders.

12. There must not be any sitting or standing on the outside steps, railings or platforms, nor in the halls, to hold lengthy conversations, either of brethren with brethren, or sisters with sisters, or of brethren and sisters together.

13. Brethren and sisters must not go into each others apartments, after evening meeting at night, except on some very needful occasion.

14. The brethren must all leave their rooms, while the sisters are doing the necessary chores therein unless prevented by

sickness or infirmity.

15. Sisters must neither mend, or set buttons on brethrens clothes, while they have them on.

16. Sisters should not use cloths that have their own initials on, to do up brethrens clothes in, nor keep the brethrens clothes with theirs, neither hang them side by side, nor together.

17. Brethren and sisters must not wear each others clothes, nor be buying them on, on any occasion whatever.

18. When brethren and sisters come together to support union, their conversation should be open and general, and no whispering or blinking may be done at such times; and blinking should never be practiced.

19. No one should sit crosslegged, nor in any awkward posture, in the time of any meeting for worship; and in union or singing meeting, there should be at least five feet distance between the seats of the brethren and sisters, when there is sufficient room to admit of it.

20. No fans, cologne water, or any kind of perfumery, may be used in time of union meetings, or any other meeting; neither should any one or ones, scent themselves with perfumes,

immediately before attending such meetings.

21. All are required to attend union meetings at the appointed times, unless special duty requires them to be absent; and then they must make it known to the Elders and the caretaker of the room. Real flesh hunters are generally willing to be absent from an orderly union meeting, and to meet their particular favorites in private.

22. None should leave union meetings, or any meetings for worship, only on necessary duties, which should seldom occur, requiring such absence.

23. Brethren and sisters shops should not be under one and the same roof, except those of the Ministry.

24. When sisters walk out into the fields, to the barns or out buildings, or even to the brethrens shops, there should be at least two in company; for it is considered improper for one to go alone on such occasions, unless by special liberty of their Elder Sisters.

25. Brethren and sisters must not take opportunities to come together to settle difficulties, or make reconciliation with each other, without liberty from the Elders; (neither should they

accept for company at such times, a youth under eighteen years of age.)

26. It is not allowable for brethren to go to sisters' shops, to partake of melons, fruits or nuts; neither should they go to the kitchen for that purpose, except at meal time; neither may sisters go to brethren's shops for a like purpose.

27. Brethren and sisters may not lend things to each other, never intending to take them back, without the liberty of the Family Deacons and Deaconesses, each sex in their own order.

28. Sisters must not take a girl who lives in the children's order, to be their only companion, when they go to brethren's shops of errands.

(29. It is disorderly for brethren and sisters to spend much time, in making conveniences, or articles of manufacture for each other, save such as come with in the regular line of business done by brethren and sisters in general, except by the direction of the Deacons and Deaconesses, each in their own order.)

Section VI.

Orders concerning the Language of Believers.

Believers are not allowed to call nick names, or use by words; nor to call each other by the last name, adding the title of doctor, friend, &c, &c.

2. No Believer should ever repeat the cursing & swearing of the world, when relating any circumstance, or telling stories.

3. Believers should never use vulgar expressions, like the following, I wish I was dead! I wish I could die! I wish I had never been born! My stars! Good heavens! My gracious! or any thing of the like nature; it is wicked.

4. Believers should not use rough vulgar words, nor tell light, vain, nonsensical stories, which are known to be untrue.

5. All filthy stories, and all conversation which tends to excite lustful sensations, are directly contrary to the purity of the gospel, and utterly forbidden; and whoever offends in this matter, must make confession before meeting, or stand behind all in the ranks, when assembled for worship. All who hear or

listen to any such story or conversation, are required to open it before meeting.

6. It is contrary to order for any Believer to blend with the world, in conversation upon politics, jesting, joking, or talking upon any thing that will serve to draw the sense from the pure way of God.

7. All telling of falsehoods, evil speaking one of another, backbiting, or tattling, are utterly forbidden by the gospel.

8. No one should carry news from one to another, that will stir up and make mischief; or bring up faults and failings that have been confessed and put away: neither should the mistakes or missteps of any one, either those in the body or out, be handed down from generation to generation.

9. It is ungodly for brethren and sisters to talk of rejecting their privilege among Believers, or in the way of God, & of falling back to the world.

Section VIII.

Orders concerning rising in the Morning, and retiring to rest at Night.

All are required to rise in the morning, at the signal given for that purpose, Sabbath morning not excepted; & when any rise before the usual time, they must not be noisy.

2. Brethren should leave their rooms within fifteen minutes after the signal time of rising in the morning, unless prevented by sickness or infirmity.

3. Sisters must not go to brethren's rooms, to do chores, until twenty minutes after the signal time of rising in the morning.

4. There must be no unnecessary conversation after evening meetings, and none at all in bed, unless absolutely necessary.

5. All who sleep in a room, must go to bed at the same time, and together, if not prevented by other duties.

6. All who lodge in one room, must kneel down

together, as much as they consistently can, both evening & morning; (but none are required to lie in bed until the signal time of rising, unless they choose to.)

7. No one may sit up, after the usual time of retiring to rest, to work, read, write, or any thing of the kind, without liberty from the Elders, and the knowledge of those who have care of the room where they lodge.

8. All should retire to rest in the fear of God, without any playing, or boisterous laughing, & lie straight.

Section VIII.

Orders concerning attending Meals, Eating &c. &c.

It is an established order for Believers, to kneel, before and after eating, when at home, and among themselves, and when among the world, as far as consistent.

2. All should leave their work, when the signal is

given them for gathering in at meal time, and be in their rooms, or the sitting room, in readiness to repair to the dining room, in order, and in the fear of God, keeping step together

3. No talking, laughing, or playing, is allowed of when going to, coming from, or at the table.

4. When kneeling, none should hold their handkerchieves in their hands; but they should close their eyes, and devote their spirits in prayer and thanksgiving to God, without leaning or lolching on any thing.

5. All should return in order to their rooms after eating, or to the sitting rooms, as the case may be, unless detained by some important duty, or in case of infirmity.

6. All not engaged in duty in the kitchens, are forbidden to throng them at meal times, or at any time unnecessarily, or to hold unnecessary conversation in them at any time.

7. Brethren and sisters may not go to the kitchens to wash, unless duties relative to the kitchen call them there.

8. If any are unwell, and have need of a diet different from the family for a few meals, they may go to the

cooks and ask for it freely, and it is their duty to prepare it for them. But none should expect to be urged to have something different from common, while they are able to ask for themselves.

9. No one, or ones, except those set in order for that purpose, may instruct the cooks in their duty, or undertake to represent to them, their own, or others desires, relative to their food.

10. It is the duty of the Family Deaconesses & Deacons, to dictate the cooks; and the duty of the Elders and Elderesses, to see that good order is attended to concerning the same.

(11. No unripe fruit is allowed to be eaten in its natural state.

12. No one, or ones, may eat any kind of raw fruit, or nuts, before breakfast, or after six o'clock at night.

13. Cucumbers may not be eaten at any time, without seasoning with salt or pepper.)

14. No one may be absent from meals, unless duty requires, or in case of ill health.

15. No one should talk while eating, and no one present should talk to any person that is eating, unless it be very necessary.

16. If any go on errands to other families, they should avoid being there at meal time, as far as possibly consistent.

17. All who do not reside in the Gathering Order, that have occasion to go there of errands, &c., are counseled not to be there at meal time and to have a meal got for them there, as they are unequally burdened with getting meals for visitors.

(18. It is not allowable to eat bread the same day it is baked, for it is considered very unwholesome.)

Section IX.

Concerning Caretakers of Dwelling Rooms.

It is the duty of those who are placed as Caretakers in the rooms, to see that the furniture is used carefully, the room kept clean and decent, and to know that good order

is maintained therein: And if the inmates deviate therefrom, it is their duty to admonish them, and if they do not receive the admonition, they should make the case known to the Elders, and there leave it.

2. It is the duty of those who have care in the rooms, to make known to the Elders, from time to time, the situation of the room, and the general conduct of those therein, where they have placed them to take charge.

3. If a brother or sister desires to make any change of furniture in the room, it must be done by the union and consent of those who have the charge therein.

Section X.

Orders concerning Furniture in Retiring Rooms.

The following is the order in which retiring rooms should be furnished; the number of articles may be more

or less according to the size, and number of the inmates, of the room.

2. Bedsteads should be painted green if painted at all. Comforters should be of a modest color, not checked, striped or flowered. Blankets, or Comfortables for outside spreads, should be blue and white, but not checked, or striped; Other kinds now in use may be worn out.

3. One rocking chair in a room is sufficient, except where the aged reside. One table, one or two stands, (a lamp stand may be attached to the wood work if desired,) One good looking glass, which ought not to exceed eighteen inches in length and twelve in width, with a plain frame. A looking glass larger than this ought not to be purchased by Believers. If necessary, a small glass may hang in the closet, and a very small one may be kept in the public cupboard of the room.

4. Window curtains should be white, or of a blue or green shade, or some very modest color, and not red checked, striped or flowered.

5. The carpets in one room should be as near alike as

can consistently be provided, and these the Deaconesses should provide.

6. The following books may be used and kept in retiring rooms. Bibles, Testaments, Concordances, such religious books as have been, or may be published by Believers, Dictionaries, Grammars, Spelling books, and such other books as the Lead deem profitable for such purposes. But works on the sciences, (except it be moral science,) Natural Philosophy, Natural, Civil or Profane History, Biography, Miscellany in general, Allegory, &c, are not suitable to be kept in retiring rooms, where souls meet to labor for the gifts of God.

7. No Maps, Charts, and no pictures or paintings, shall ever be hung up in your dwelling rooms, Shops or Office. And no pictures or paintings set in frames, with glass before them, shall ever be among you. But modest advertisements may be put up in the Trustees Office when necessary.

8. News papers may not be read in your retiring rooms, on any condition.

9. Each room should be provided with a tin, earthen

~~another~~ or other safe vessel, to keep friction matches in.

10. If any person, or persons, mar, break or destroy, any article, or articles of furniture in the retiring room, it is such an ones duty to acknowledge the same, to the Deacons or Deaconesses, as the case may be, and, if possible, to repair the injury.

Section XI.

Orders concerning Books, Pamphlets and Writings in general.

Believers are allowed to make plain bound books for writing hymns, anthems &c., or for Journals, Records &c, &c. But very superfluously marbled books or paper, are not allowed to be used, or made among Believers.

2. Brethren and sisters are not allowed to purchase, or borrow books of the world, or other families of Believers, without the permission of the Elders in the family where they live.

3. No one should read books when out among the world, that are not allowed of among Believers. If the world should offer any Believer a book which would be allowed of, though they might not have had liberty to get such a book, it would be better to receive it, than to give offense, but it should be shown to the Elders, before it is read or circulated.

4. No books, or pamphlets of any kind, are allowed to be brought into the family, without the knowledge and approbation of the Elders, except on conditions as before shown.

5. Almanacs of every kind, must be inspected by the Elders, before they are used in the Family.

6. If any member of the family should receive a letter from any person or persons, such person, receiving the letter, must show it to the Elders, before it is opened, and it should be opened and read in their presence.

7. If any member should write a letter to send abroad, it must be shown to the Elders, before it is sealed, or sent away. But the Office Deacons are allowed to write, or receive letters, on temporal business, without showing them to the

Elders.

8. No hymns, anthems, or songs of any kind, or any other writings, may be carried out of the family, or brought or received into the family, without the knowledge and approbation of the Elders thereof.

9. News papers shall be received alone by those at the Office, or outer court, and should there be returned and kept, when they have been perused in the family, except by the knowledge of the Elders.

10. Two Family Journals should be kept, by, or by order of the Family Deacons and Deaconesses, in which all important occurrences, or business transactions, should be registered.

11. One or two Journals of spiritual things, may be kept, by order of the Elders, in each Family.

Section XII.

Concerning Marking Tools and Conveniences.

The initials of a person's name, are sufficient mark to put upon any tool or garment, for the purpose of distinction.

2. Blue & white thread should generally be used for marking garments.

3. It is considered unnecessary to put more than two figures for the date, on our clothes, or tools; and it is strictly forbidden unnecessarily to embellish any mark.

4. No one should write or print his name on any article of manufacture, that others may hereafter know the work of his hands.

5. It is not allowable for brethren to stamp, write or mark their own names upon any thing which they make for the sisters, nor for sisters to do in like manner, upon articles made for the brethren.

6. No writing with red ink, may be done for ornament,

and none at all without liberty from the Elders.

7. No gilding or lettering, may be put upon books manufactured among Believers, except printed books.

8. No names of individuals may be put upon the outside of the covers of books of any kind.

Section XIII.

Orders concerning Intercourse between Families.

No member may go out of the Family wherein they live, to any other Family, of an errand, or on a visit, without liberty of the Elders.

2. Visiting between parents and children, or with relatives from other families, or from among the world, should be done at the Office, as a general rule; and where in it is proper to deviate from this, the Elders must direct, according to circumstances.

3. Brethren and sisters may not go to the Office to see visitors, without liberty from the Elders for the same.

4. Common members, are forbidden, by the orders of God, to make known the orders, rules, regulations or gifts, of the family wherein they reside, to persons residing in other orders or families, except by liberty or direction of the Elders.

Section XIV.

Orders concerning Hunting and Wandering Away.

(Boys under 15 years of age, may not go a hunting with guns, and the longer they let guns alone the better.)

2. Brethren and sisters are not allowed to wander away from their companions in employ, without giving them information where they are going, if to be absent over half an hour.

Section XV.

Orders concerning going abroad and Intercourse with the World.

No members except those included in the Trustees Order, may go from home, even off the farm, without liberty from the Elders. The Trustees have a general liberty to go when necessary, but should inform the Elders, if to be gone over night.

2. When any of the family go abroad, they must apply to the Family Deacons for spending money, unless the situation, order and circumstances of the family, render it more proper to apply to the Trustees, which cases must be directed by the Elders of such family.

3. When returned home, a correct and explicit account of all such expenditures, as have been made while absent, should be rendered unto that order and office wherefrom the money was received, specifying all, and singular, the articles and purposes for which it was expended.

4. When any of the family go from home on business, or for a ride, on their return home, they must give the Elders an account of their proceedings, and other attendant circumstances, which have occurred in their absence.

5. When any of the family go out, and stay over night or longer, on their return home, and before they take their places in the family, they must give the Elders an account of their journey, as it respects protection, success, &c, &c, while absent: And they must take their place behind all, in the spiritual worship of God, if they assemble on the evening of their return, but are not required to continue in that place longer than through one meeting, unless they have been absent a number of days, in which case the Elders should direct them when to return to the ranks.

6. Persons employed on journeys which require them to be absent at meals, or on long journeys, have liberty to purchase such drinks and eatables, as are allowed of at home, for their present comfort; but none such are allowed to buy fruits, nuts, confectionary, &c, &c, to bring home with them, unless employed by the Trustees so to do.

7. None who go out may buy for themselves, articles of any kind, without liberty from the Trustees.

8. When two are out together among the world, and duty calls them to be separated, when they meet again, they are required to give to each other, a correct account of what their duty and business was, in their absence.

9. No one should call into merchants stores, and enquire the price of articles that they have no business with, and that they do not expect to buy.

10. It is not allowable for any to loiter around, and blend with the world in unnecessary conversation, either in public or private.

11. It is forbidden for Believers to go into museums, theatres, or to attend caravans or shows, to gratify curiosity; and none should go on board of steam boats or vessels, or into prisons or jails, unless duty requires.

12. If any have conversation with backsliders, or reprobates, whether at home or abroad, they must open it to the Elders; but such conversation should always be avoided if consistent with propriety.

13. When brethren and sisters ride out, they must clear their horses from the wagon when they stop to bait, to prevent accidents.

14. One brother and one sister, must not walk out, or ride out together alone, nor take with them for company, a child, under ten years of age, for their only companion.

15. As opportunities for riding out are unavoidably unequally offered to all, owing to their situation and circumstances, it is considered good order and equality, to have such articles, as would be liable to be purchased by those who ride out, such as are allowable at home, as melons, choice fruits, nuts, sweet meats, raisons, figs, confectionary &c, purchased by the Trustees, if purchased at all, & equally divided among all, that none may be slighted. It is therefore improper, for those who ride out, freely to indulge in the purchase of such things; but the sick and feeble, may at all times be provided for comfortably.

Section XVI.

Orders concerning literary education and the schooling of Children.

Children of different Families among Believers, gathered into order, should not be schooled together, if it can reasonably be avoided.

(2. Girls' school should be kept in the Summer and boys' school in the Winter, and they should never be schooled together.)

3. Spelling, reading, writing, composition, English Grammar, Arithmetic, mensuration, the science of Agriculture, Agricultural Chemistry, a small portion of History and Geography, with the addition of moral science, good manners and true religion, are sufficient, as general school studies for children among Believers.

4. No members but those appointed by the Lead, may study Physic, Pharmacy, Anatomy, Surgery, Law, Chemistry, &c, &c. And Phrenology, Mythology, Mesmerism,

and such sciences as are foreign from Believers' duty, may not be studied at all by Believers. The Ministry and Elders must be the proper judges, how far any of the studies allowable, may be prosecuted.

5. Those who teach school, shall devote their time to teaching their schollars, and not to studying themselves, further than is necessary to enable them to do their duty in teaching; but they should have a good understanding of all the branches they are required to teach.

6. The Bible should be read in schools, and the New Testament made use of as one of the general reading books. Children should be taught the history of the Rise & Progress of Believers, and the names of the founders of our Society.

7. Picture books, with large flourished and extravagant pictures in them, may not be used by Believers.

8. In connection with other school studies, the children should be taught to sing.

9. Children should be kept in an order by themselves, where it can be done consistently. And, as a general rule, Boys should remain in the childrens order, until sixteen

years of age, and girls until fourteen.

10. No one but such caretakers as are appointed, should interfere in the dictation of children.

11 Children should never be made equals and playmates of, by those who are older.— All should be sociable with children, but not familiar.

Section XVII.

Orders concerning the Dead.

When the spirit is departing, and a person is breathing the last, all present should kneel in prayer.

2. In an hour after the breath has left the body, the corpse may be laid out in the fear of God.

3. A corpse should be dressed in a shirt or winding sheet, a handkerchief, and a muffler if necessary: And for a female add thereto a cap and collar.

4. The laying out, dressing and burial of a corpse, is the

duty of the Family Deacons and Deaconesses to direct, and the Elders may not take any part in these duties; it is their duty to lead and direct the funeral.

5. Children under fifteen years of age, are not allowed to attend any funerals, save in the family where they live, except on some special occasion, and by liberty of the Elders.

6. Children under fifteen years of age, are not allowed to join in the procession to the grave.

Section XVIII.

Miscellaneous Orders.

All wrestling, scuffling, beating, striking or fighting, in any sense of the word, is utterly forbidden by the gospel.

2. Lengthy conversations should not be held in the street, if it can be consistently avoided.

3. No person or persons, in Covenant relation, may work as hirelings, gaining time and calling it their own

to spend and use as they please.

4. No person or persons, may have privacies in communication, written, spoken or in action, intentionally secreted from their Elders.

5. No one may mock, ridicule, or treat with disrespect, the aged, infirm and decrepit.

6. Sisters may not go to washing in the morning, until the signal time of rising in the Summer, and not until they can see to wash without candles, in the Winter.

7. The miller and boiler may go to washing half an hour before the signal time of rising in the Summer, and at the time of rising in the Winter.

8. Sisters may not go to ironing until they can see without a candle in the room.

9. Ye shall not turn away the poor, who ask alms of you, knowing that your Heavenly Father will provide for you.

10. It is not allowable to redrill a hole in a rock, while it is charged for blasting.

11. No kind of ardent spirits may be used among Believers as a beverage, nor on any occasion, except by order of

the Physicians.

12. No one should take tools which belong in charge of others, without obtaining the liberty of those who have charge of such tool or tools, if such person can be consistently found.

13. When any one borrows a tool, it should be immediately returned, without injury, if possible, and if injured, it should be made known by the borrower to the lender. "The wicked borrow and never return".

14. No one should lean back against the wall, bed or ceiling, in our dwelling rooms:— It is also wrong to sit with our feet on the rounds of chairs.

15 It is manifestly the will & gift of God, that the use of very exciting, stimulating or stupifying drinks or food, should be discontinued by his people, except for physic or medicine.— As health is the next blessing to the gospel, & as the whole power & strength of our bodies, should be devoted in the service of God, & not to serve our own appetites & passions, & should be excited, not to drunkenness & gluttony by the stimulating beverages of man's compounding, but to love & good works, by the spirit & power of God; therefore, agreeable to the Covenant of 1821, concerning these things, none of the middleaged & rising generation, under the ages therein

mentioned at the date of 1821, may henceforth make any use of cider, strong beer, foreign tea, or coffee, neither of tobacco or opium, unless it is taken as a medicine, by order of the Physicians, in union with the Elders.)

Part III.

Concerning Temporal Economy.

Section II.

Of Prudence, Neatness & Good Economy.

No private interest or property is, or can be allowed of, in Families that have come into the Covenant relation of a full dedication; but each and every one of the brethren and sisters, are under special injunction, to take good care of all things with which they are intrusted, and to see that no loss comes through their neglect.

2. It is considered good order, to lay out and fence all kinds of lots, fields and gardens, in a square form where it is practicable.

3. Buildings which get out of repair, should be repaired soon, or taken away, as is most practicable.

4. No kind of filthy rubbish, may be left to remain around the dwelling houses, or shops, nor in the door yards, or streets in front of the dwelling houses or shops.

5. Every Saturday night and Monday morning, the street opposite the meeting house should be cleaned of rubbish and litter.

6. All of the gates should be closed on Saturday night, and work rooms should be swept; the work and tools should be put in order, and safely secured from thieves & fire.

7. When a pane of glass gets broken (in a front window,) it must be mended before the Sabbath.

8. Doors and gates must not be left swinging, but be kept either shut or fastened open.

9. No kind of liquid matter, no apple parings, nor the refuse of any kind of fruit, ought to be thrown out at the

windows of the dwelling house or shops; (neither should curtains be left in such a manner as to be blown out at the windows.)

(10. No garments of any kind, or carpets, mats, rubbers, nor any thing of the kind, may be shook or hung out at the windows of the dwelling house.)

11. No garments of any kind, may be hung on the fence next the road; (but bedding may be hung thereon if it be really necessary.)

12. No kind of garments may be left spread or hung out over night.

13. Brethren & sisters must not spit out at the windows, on the floors, walks, cellar bottoms, nor in sinks.

14. Brethren & sisters may not throw away their old shoes, boots, socks or garments; but they should be carried to those who have the care of such things, to be disposed of as they deem proper.

15. Brethren & sisters are not allowed to give away any of their garments, or tools, without the union of the Deacons or Deaconesses, or taylors or tayloresses, who have charge of providing such things.

16. It is not allowable for brethren or sisters, to give to, or swap with each other any tools, garments, books, or clothing of any kind, without the knowledge of those who have charge of such things.

Section III.

Orders to prevent loss by Fire.

No one is allowed to carry fire about the door yards, or among the buildings, unless safely secured in a lantern, fire box, or other safe vessel.

2. No one may enter a closet, garret, or clothes room, or other places not frequented, with a lighted lamp or candle, unless it be enclosed in a lantern.

3. Lighted lamps or candles must not be carried to the barns, or out buildings, unless enclosed in a lantern. And no lanterns are allowed to be carried into hay mows, nor to be opened in the barns, in any place, where sparks would be liable to set any thing on fire.

4. No lighted lamps or candles, may be held over chests, drawers, shaving baskets, or wood boxes.

5. No one may go to chests of clothing, drawers, shaving baskets, wood boxes, closets, or back & by places, with a lighted pipe.

6. No one may smoke in their rooms, or shops, under an hour previous to leaving them for the night; neither may they empty their pipes in spit boxes; nor go to smoke in uninhabited rooms.

7. It is not allowable to go out of doors any where among the buildings with lighted pipes.

8. It is not allowable to boil oil or varnish in our buildings any where.

9. Chimneys should be burned out once a year, and at a time when the roofs are sufficiently wet to prevent taking fire.

10. No ashes may be emptied into their place of deposit in the afternoon; neither may any ever be taken up in a wooden vessel. And no ash vessel should be set, or hung on wood boxes, or near shaving baskets.

11. The snuff of a lamp or candle should never be dropped into spit boxes, where there is sawdust or any combustible matter.

12. When a room is left for the night, or any length of time, the stove doors should always be shut, and the place secured from fire.

13. No shooting with guns, is allowed to be done near the barns, unless the wadding consists of leather shavings, or something not liable to take fire.

14. Spit boxes may not be left under the stove hearth at any time.

(15. No smoking may be done in the kitchens; and no one may smoke and work, at one and the same time.)

Section IIII

Orders concerning Clothing &c.

If brethren desire any garments, or fixtures to garments, as pockets &c., &c., or new articles of manufacture, that come in the sisters' line of business, which are not common to the brethren in general, they must apply to the Elders.

(2. A correct list of the number and assortment of clothes and wearing apparel of all kinds, necessary for

any brother or sister to be in possession of, (except those who have to journey,) has been delivered unto Zion, the same should be kept and regarded; for all should remember that those are not the true heirs of the kingdom of heaven, who multiply to themselves needless treasures of this world's goods

3. Silk hat bands may not be worn, save on fur hats for nice use.)

4. Dark colored hat bands, may not be worn on Summer hats.

Section IV.

Concerning Superfluities not owned.

Fancy articles of any kind, or articles which are superfluously finished, trimmed or ornamented, are not suitable for Believers, and may not be used or purchased: Among others are the following; also some other articles

which are deemed improper to be in the Church, and may not be brought in, except by special liberty of the Lead.

2. Silver Pencils, Silver tooth picks, Gold pencils, or pens, Silver spoons, Silver thembles, (but thimbles may be lined with silver.) Gold or Silver watches, Brass knobs, or handles of any size or kind. Three bladed knives, Knife handles with writing or pictures on them, Bone or horn handled knives, except for pocket knives. Bone or horn spools, Superfluous whips, Marbled tin ware. Superfluous paper boxes of any kind. Gay silk handkerchiefs, Green veils. Bought Dark colored cotton handkerchiefs for sisters' use. Checked handkerchiefs made by the world, may not be bot for sisters' use. Lace for cap borders, Superfluous suspenders of any kind. Writing desks may not be used by common members, unless they have much public writing to do. But writing desks may be used as far as is thought proper by the Lead.

3. The following articles are also deemed improper. Superfluously finished or flowery painted clocks, bureaus, looking glasses; also superfluous painted or fancy shaped

sleighs or carriages, Superfluous trimmed harness, and many other articles too numerous to mention.

4. The forementioned things, are, at present, entirely forbidden; but if the Lead see fit to bring in any among the forementioned articles, which are not superfluously wrought, the order prohibiting the use of such article, or articles, is thereby repealed.

5. Believers may not in any case or circumstances, manufacture for sale, any article, or articles, which are superfluously wrought, and would have a tendency to feed the pride and vanity of man, or such as would not be admissible to use among themselves, on account of their superfluity.

Section V.

Orders concerning Locks and Keys.

Where public stores are kept, the place of storage should

be secured by locks and keys.

2. Cider, if it is kept at all, should be secured by locks, and kept under the charge of the Family Deacons.

3. No private possession should be kept under lock and key security, without liberty from the Elders; and locks and keys are by no means recommendable, for private use

4. Locks and keys should not be used in the dwelling house, except where public stores are to be kept; and no false locks may be used in the dwelling house on any private possession.

5. It is desirable to have all so trust worthy, that locks and keys will be useless.

Section VI.

Concerning Dooryards, Farms &c.

Brethren and sisters should turn out in the Spring, &

clean the door yards and street.

2. Ye shall throw no dirty rubbish into the door yards, or high way, as apple cores or parings, broken glass or earthen, &c, &c.

3. Cattle or sheep should never be allowed to feed in the door yards, nor be driven carelessly through them. And door yards should be mown twice a year.

4. It is not orderly to cut up the door yards into little cross paths and by roads, but when consistent, all should keep on the walks.

5. In the Spring of the year, the fences about the farm should be mended; for Zion is called to be a pattern of economy and order in all things.

6. Door yard gates should be kept closed, (except in the Winter, when they should be taken from their hinges, or otherwise properly secured.)

7. When brethren and sisters are about the farm, & pass through bars or gates, they should always leave them closed, unless they find them evidently left open on purpose. And when brethren are about the farm, and find gates open,

bars down, or fences broken down, they should put them in order, if consistent, and if not, inform those set in order to take care of them, on their return home.

8. All implements of labor, carts, wagons, sleighs, sleds &c, &c, should be put in their proper places, on Saturday night, and, as far as consistent, every night; and all of these should be done in season to retire at the time appointed, if possible.

Section VII.

Order concerning Beasts &c.

1. No Believer is allowed to play with dogs or cats, nor to make unnecessary freedom with any of the beasts of the field, or with any kind of fowl or bird.

2 No cats may be kept in the shops, without permission of the Family Deacons, and none at all in dwelling rooms.

3. No dogs may be kept in any family gathered into order.

4. No beasts belonging to the people of God, may be left to suffer with hunger, thirst or cold, in consequence of neglect on the part of those who have the care of such beasts: but all should be kept in their proper places, and be properly attended to according to their needs.

5. Horses and mares, must not feed, or run together in one pasture, nor oxen and cows, nor sheep and swine.

6. Stud horses and Mares, may not be kept in the Centre Families of the Centre Bishopric.

7. Beasts may not be called by the given or christian name of persons.

8. No kinds of beasts, birds, fowls or fishes, may be kept merely for the sake of show, or fancy.

9. No beasts, or any living thing, may be wantonly pained, injured or tortured. And no living being should be corrected or chastened in a passion.

Section VIII.

Concerning the Order of the Natural Creation.

Believers may not spend their time in cultivating fruits and plants, not adapted to the climate in which they live

2. Different species of trees, or plants, may not be engrafted or budded upon each other, as apples upon pears, quince &c, peaches upon cherries, or contrarywise.

3. The different species of animals should also be kept distinct, each in their own order.

(4. No fowls may be set on the eggs of fowls of different kinds.)

Section IX.

Concerning Building, Painting Varnishing, and the manufacture of

articles for sale, &c.

Beadings, mouldings and cornishings, which are merely for fancy, may not be made by Believers.

2. Odd or fanciful styles of architecture, may not be used among Believers; neither should any deviate widely from the common styles of building, without the union of the Lead or Ministry.

3. The meeting house should be painted white without, and of a bluish shade within. Houses and shops should be as near [a] uniform color, as consistent, but it is advisable to have shops a little darker shade than dwelling houses.

4. Floors in dwelling houses, if stained at all, should be of a reddish yellow, and shop floors should be of a yellowish red.

5. It is unadvisable for wooden buildings, fronting the street, to be painted red, brown, or black, but they should be of a lightish hue.

6. No buildings may be painted white, save meeting houses.

7. Barns, and back buildings, as wood houses &c, if

painted at all, should be of a dark hue, either red, or brown, lead color, or something of the kind, unless they front the road, or command a sightly aspect; and then they should not be of a very light color.

8. It is considered imprudent, and is therefore not allowable, to paint, or oil, such articles as the following. Cart and wagon bodies, or any kind of lumber sleigh boxes, sleighs or sleds, or any kind of lumber wagon boxes, except those kept at the Office for journeying. Wheelbarrows, & hand cart bodies, or hand sleds for rough use. Hoe handles, or fork stales, rake stales, broom or mop handles for home use, plough beams, milking stools, and all such articles as are exposed to very ready wear, whether for indoors or out.

9. The following articles may be painted. All kinds of cart and wagon wheels and gearing. All kinds of carriages and sleighs for nice use. Wheelbarrows, handcarts and hand sleds kept exclusively for nice use. — Ox yokes and snow shovels, may be stained or oiled. The frames of cart and wagon bodies, also gates, may be put together with paint, but not painted.

10. Varnish, if used in the dwelling house, may be applied only to the movables therein, as the following. Tables, stands, bureaus, cases of drawers, writing desks, or boxes, drawer faces, chests, chairs &c. — Carriages kept exclusively for riding or nice use, may be varnished. No ceilings, casings or mouldings may be varnished. Oval, or nice boxes may be stained reddish, or yellow, but not varnished. Banisters and hand rails may be varnished.

Part IV.

Miscellaneous Rules and Counsels.

It is the duty of Believers to render due respect to each other, according to the lot, station or place in which they stand, and always to respect the Lords anointed, let the disposition of the person, or persons, upon whom such anointing rests, be what it may.

2. No one should suffer himself to speak against

his Elders in the gospel, — but all trials may be freely opened in the line of order, to the Elders, or with their union to the Ministry.

3. Believers should not compare their brethren and sisters to filthy vagabonds of the world.

4. When we salute each other, we should simply salute them by the title of Brother or Sister, as the case may be, or each individual who bears an official title, should be addressed by such title, and no false titles or appellations should be used, such as, Judge, Major, Deacon, Mister or Miss, &c, &c.

5. When our gospel friends have been absent from home, much length of time, they should always be welcomed on their return.

6. Believers, when journeying among the world, should, as far as possible, keep together, and let no unclean creature pass between them, if they can consistently avoid it. Father Joseph was very particular in this respect; he would, while riding along on the road, turn his horse to the opposite side of the way, to prevent either man or beast

from passing between him and his companion.

7. When we wish for a favor, we should always ask, will you be so kind as to do me this or that favor; and when we have received a favor, we should say, I kindly thank you, and on returning the compliment should say, you are kindly welcome.

8. It is very unadvisable for individuals to send presents to other Societies, or to other Families of the same Society, as no property belongs to individuals; but all should, as far as possible, share equally according to their needs.

9. When brethren and sisters enter the dwelling house on Saturday nights and Sabbath days, they should walk very softly, and in the fear of God, and it is good to practice it at all times.

10. Slamming doors or gates, loud talking and heavy walking in the dwelling house, should not be practiced by Believers.

11. It does not look well to see people sleeping in the windows, or leaning down on the window stools, as if they were asleep; or to stand very close to windows when looking

out, or to gaze out of the windows at the world, on the Sabbath.

12. When brethren and sisters go up and down stairs, they should not slip their feet on the carpet, or floor, but lift them up and set them down plumb, so as not to wear out the carpets or floor unnecessarily; also when they turn at the head or foot of the stairs, they should not turn their feet on the floor, lest they wear holes in it.

13. Drones, sluggards, thieves and liars, or deceivers, do not belong among the people of God, and all such, together with the mocker and scoffer, will in no wise pass unpunished, in the final settlement with souls.

14. Believers should never go to excess in eating, drinking, sleeping, or in any thing else; nor by unwise ambition, in any way expose their health, at any time or place.

15. If a brother or sister be missing at the dining table, the one who comes next must fill up the space.

16. When we rise from the dining table, we must rise and stand erect before we kneel; and when we kneel, all should kneel upon their right knee first.

17. When we clasp our hands, our right thumbs & fingers should be above our left, as uniformity is comely.

+ 18. All should improve their mornings and evenings, in something useful and proper for Believers.

19. Stiff will, pride, or bondage, have no lot, or part, in the worship of God, neither hath the soul that possesses them and indulges therein.

20. We ought not to call our own, a brute, bird, tree or plant, that God has created; for he never intended his creation should be devoted to selfish and mean purposes.

21. No one should carelessly pass over small things, as a pin, a kernel of grain &c, thinking it too small to pick up, for if we do, our Heavenly Father will consider us too small for him to bestow his blessings upon.

+ 22. Believers should not work as hirelings, gaining time to do as they please; but every one should work diligently with their hands, according to their strength, for the public good of the Society.

23. Father Joseph always taught Believers not to raise buildings, [or] commence heavy jobs on Friday or the latter part of the week.

24. All should be dressed in uniform, as near as consistent, when assembled to worship God.

25. When brethren and sisters are assembled to sing, or support union, no one should read aloud, without the request of the company, lest some greater gift should be obstructed.

26. When any are out of health, they should not defer applying to the Physicians until Saturday night or Sabbath day, for the purpose of saving time for temporal employment.

27. No one should wear (very) ragged clothes, even about their work, if it can be consistently avoided.

28. Brethren should not present themselves to support union with the sisters, when they have aught one against another; and sisters should not present themselves to support union with brethren, when they have aught one against another.

(29. It is advisable for the Centre Families in each Bishoprie, to avoid making a practice of hiring the world to make household furniture, except for the outer court. And the word concerning hiring the world to work around, & among Believers, is it not written in the holy Laws, sent forth by the hand of Almighty God, whereby all of Zion's children must be directed.

30. All should be careful not to mar nor destroy the furniture in their shops or rooms.

31. Believers should not keep any beast that needs an extravagant portion of whipping or beating, but such had better be sold to the children of this world, or killed.

Conclusion.

1. Whoever shall knowingly, or wilfully, violate, or break any of the orders contained in this book, it shall be accounted as sin unto them, until it is honestly confessed and put away, in the line of order.

2. The Elders of every Family throughout Zion, should keep a record of the orders contained in this book, or such a portion of them, as are adapted to the state and condition of the family over which they are called to preside; and the same should be read, or spoken, at least annually, and as much oftener as found necessary, that all may get an understanding of the orders of the house of God.

3. Perhaps a better way of securing these orders in the minds of all, would be to read but one or two sections at a time, and read often.

(Sequel.

Arrangements relative to the time of rising in the morning, Retiring to rest at night, Morning and evening meetings &c, &c.

April 20th, Rise at ½ past 4 oclock. Breakfast at 6 oclock, Sabbath excepted. On Sabbath, rise at 5 oclock, breakfast ½ past 6. On Mondays, rise at 4 oclock. Evening meeting at 8 oclock, Sabbath morning meeting at 9 oclock.

Sept. 20th, Rise at 5 oclock, Breakfast at ½ past 6 oclock. Evening meeting at ½ past 8.

On Sabbath morning, Rise at ½ past 5. Breakfast at ½ past 6. Sabbath morning meeting at 9.)

Mother Lucy's Sayings.

Spoken at different times and under different circumstances.

Young people must not expect to please themselves with every fancy, or think to have every notion that they would naturally want, or to have their own ways; but they must remember, they are called to be examplary in all things.

Brethren & sisters, you hear a great deal about the cross, the daily cross, perhaps a great deal more than you want to hear, many times. But every one ought to consider, that all they have gained towards the kingdom of heaven, is by the daily cross. And all who do not carry this daily cross, in all their thoughts, words, & actions, cannot travel in the way of God.

Some think they have harder times, & their crosses are greater than others; but such ought to consider, whether there is not something in them, which needs greater

crosses to subdue. And then dont you flounce, or frown, until you see whether you do not need all you have and more.

Brethren & sisters, I feel, many times, you would trample upon the Laws of Zion, & would go one side of order, to satisfy some inclination in yourselves. Such as you call little orders, you pass by; and you will say, by and by, when Mother and the Elders are gone, "Why! we did so when Mother was here, why cant we do so now? If they allowed such things, who can blame us"? But I want you to remember, such things are not allowed; we do not allow of disorder.

Mother said, when speaking to her children on Christmas, If there are any difficulties, hard feelings, or any thing so great that it cannot be settled to-day, it ought to be done tomorrow; and if you cannot get hold of a forgiving

spirit, do sell all that you have, and buy it, you have enough to part with if you will.

I desire there may be none, male nor female, but that labor to be peace makers, — I can sense very clearly, the reward of the peacemaker.. You had better sacrifice a great deal than not to keep peace, brethren and sisters.

You must not take offence, nor give offence; if any one will take offence, they will give offence; and if they will give an offence, they will take an offence. — If you break the precious laws of Christ, you get off the Christian ground.

This I call a sacrifice, to give up and to hate our nasty natures, natural dispositions and ugly appetites, with which we were all born into the world; and who is there that will flinch, or give back, because the way is so strait? I hope there is none.

I do not glory in my profession, I would as willingly be a Jew, as a Shaker, unless I live a godly life; — I might as well be a Jew, as to profess to be a follower of Christ, & not be one.

I do not know but I have a different understanding of the gospel, & about the way of God, from what some of you have — I thought when I first heard the gospel, that I must give up every kind of evil, — I thought that old ugly, was going to be rejected. I expected to give up pride, covetousness, deceit, lying, & every bad thing, if ever I went to heaven. And if you think you can give way to backbiting, anger, crabbed crooked ways, & whatever an evil nature may lead you to, & think you are going to heaven, — I want no such heaven!

If there are any who have a disposition too good, too nice, & too pretty to be destroyed, they ought to let it be known, that we need not expect so much of them; but my natural make, is none too good to die, — I do not want to save it. I hate my old natural disposition, and I find need of the cross.

You ought to have love and union to each other, a godly

union, which is very different from a fleshly union.

I desire you would speak to each other in the new tongue; and not let the old tongue bear any rule. Just as much as you give way to the old tongue, to chafe and gall each other, just so much you are defiled.

Those who have the spirit of Christ, are meek, submissive & humble, it makes them simple, like children, willing to do any thing, to find favor with God.

I want you to consider how mean & poor you are, without the gift of God; this does not lift you up and make you proud, & disdain submission, neither will it make you feel cast down, or despised, but by it you will feel confidence & peace. But this great big sense, makes one feel hateful, it makes one look contemptible. I can almost always tell a person who feels big, wherever I see such an one.

I can love & bless all; I feel that the brethren & sisters

are my interest, & that I am theirs; I feel that I cannot be without them nor they without me. I desire that none would excuse themselves that they cannot bless, because there is something in the way; there is always room enough to bless.

I feel more concerned about the union than almost any thing else. I desire you all to watch yourselves in this point, it is a matter that all can understand. There are none of you so strong that you can divide & separate out, you cannot go to heaven alone, but you can be lost alone. I believe disunion will be the overthrow of many souls yet. But if any souls are lost, they will have to come down & acknowledge their own folly and guilt.

If any feel as though they could not have their natures spoiled, they ought to step back, & not unite with the rest in worship.

There is a daily duty to do, that is, for the brethren to be kind to the brethren, sisters kind to sisters, & brethren & sisters kind to each other. You ought to be very careful how you speak to each other; speak lovingly one to another according to the simplicity of the gospel.

Mother Lucy, when speaking to a company of young brethren & sisters, said, — I was taught, when I was a young Believer, that I had better eat my fingers off, than to speak or feel against those who were before me in travel, in the way of God: And it is really so, & you must not do it.

And again, said Mother, you must all labor to keep good order, for it is your protection. The orders of God seem hard to a carnal mind, but I should say, there are not many, if any here present, so young, but that they may see and feel the necessity of keeping good order.

To my sense, Believers are held together in union by a golden chain, this chain is composed of the gifts and orders of God, and every order is a link in this chain; & if you break any of these orders, you break this chain, and are exposed to be led astray. But while you are careful, to keep the gifts and orders of God, you are surrounded by this golden chain, and are secure from all evil.

This last sentence was spoken by Mother, about fifteen days only, before her decease.

We, the present Ministry of the Church of Christ in New Lebanon & Watervliet, do solemnly & conscientiously own & acknowledge our full faith in, & approbation of, the foregoing Orders, Rules, & Counsels, which have been given & established by our gospel Parents, and their successors, the Ministry and Elders.

And We do solemnly promise in the presence of God, and our Heavenly Parents, faithfully to support and maintain the same, from this time, henceforth, and forever, (as far as wisdom will admit.) In testimony whereof, we thankfully set our names, and affix our seals, this twentieth day of March, One Thousand, Eight Hundred, And Forty Six.

Ebenezer Bishop, (L. S.)
Rufus Bishop, (L. S.)

Ruth Landon (L. S.)
Asenath Clark (L. S.)

We, the present Elders of the First Order of the Church aforesaid, do solemnly and conscientiously own & acknowledge our full faith in, and approbation of, the foregoing Orders, Rules, and Counsels, which have been sanctioned, approved and signed, by our Beloved Ministry.

And we do solemnly promise, in the presence of God, and our Heavenly Parents, faithfully to support and maintain the same, from this time, henceforth & forever, (as far as wisdom will admit.)

In testimony whereof we thankfully set our names, and affix our seals, this twentieth day of March, in the year of our Lord, One Thousand, Eight Hundred and Forty Six.

Daniel Boler, (L. S.)
Daniel Crosman, (L. S.)

Betsy Bates, (L. S.)
Eliza Ann Taylor. (L. S.)

We, the present Elders of the Second Order of the Church of New Lebanon, do hereby acknowledge, & give our approbation to, the good and wholesome Orders, Rules, and Counsels, heretofore, and herein written, as being the Holy Orders of God.

And as such we hereby certify, that we do solemnly promise in the presence of God, and our Heavenly Parents, faithfully to maintain and support them, henceforth forever; (as far as wisdom will admit.)

In testimony whereof, we hereunto sign our names, this twentieth day of March, One Thousand, Eight Hundred and Forty Six.

Amos Stewart,
Giles B. Avery,

Hannah Blake,
Elizabeth T. Lamnier